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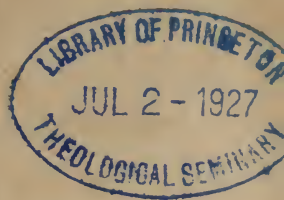
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1803



THE

Massachusetts



Baptist Missionary Magazine.

VOL. I.

SEPTEMBER, 1803.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

"Ye shall be witnesses unto me, both in Jerusalem, and in all Judea,
and in Samaria, and unto the uttermost parts of the earth."

JESUS.

B O S T O N :

Printed by MANNING & LORING, and sold at their Book-Store,
No. 2, CORNHILL.

1803.

To the Public.

THE Committee appointed by the Massachusetts Baptist Missionary Society, to prepare and publish a periodical work, containing an account of the design, and progress of this institution; of the labours and success of their missionaries; together with such other information respecting the general state of religion, as may be thought interesting to the community at large, humbly submit to a candid public the first number of the proposed work.

The constitution herewith published, together with the instructions given to the missionaries, will serve to elucidate our design. We have the satisfaction to believe, that neither *party politics* nor *party religion* have called forth our exertions; but an honest zeal to promote the glory of God, and the eternal welfare of our fellow-men.

Our society is as yet in its infancy; our exertions therefore in attempting to spread the knowledge of the gospel, can only be in proportion to the means we possess. While we behold with much pleasure the uncommon patronage, and ample funds with which other missionary societies are favoured, we rejoice in the opportunity of contributing our mite, and gratefully acknowledge the good hand of our God upon us, in enabling us to do so much.

The accounts transmitted to the society by our several missionaries, have excited in our hearts the mingled emotions of grief and joy. The forlorn situation of many of our fellow beings,* who inhabit the wilderness, calls for our tenderest pity and compassion. In some instances they seem but a little removed from pagan ignorance, and are perishing for lack of vision. But when we were informed, that they *received the word with all readiness, and held such in reputation* as were sent to them, we rejoiced and gave glory to God.

In humble reliance on Divine Providence, we are encouraged to persevere, and hope to be enabled to increase our missionary labours. We desire a remembrance in the prayers of all who love our Lord Jesus Christ; especially such as feel the present missionary spirit; and God forbid that we should cease to pray for them, and for all others engaged in the same good work.

We have only to add, that we cannot at present determine whether we shall publish semi-annually, quarterly, or oftener, until we know the success of this number. Those who encourage the work by subscription, will be seasonably notified of the publication of succeeding numbers. To God, and to the word of his grace we commend the institution, with its patrons and friends, and also our beloved brethren, who at our request are gone into the wilderness, to proclaim the glad tidings of salvation; earnestly praying, that the blessing of many thousands ready to perish may come on them, through Jesus Christ, to whom be glory for ever and ever.

* See Mr. Cornell's letter.

Boston, Sept. 1, 1803.

THE
Massachusetts
Baptist Missionary Magazine.

VOL. I.]

SEPTEMBER, 1803.

[No. I.

To our CHRISTIAN BRETHREN united with us in the faith
and order of the Gospel, we send, GREETING.

DEARLY BELOVED,

*Wishing grace, mercy and peace to abound, through the knowledge of
our Lord and Saviour, Jesus Christ.*

BEING deeply impressed with the important obligations we are under, as professing Christians, not only to pray for the prosperity of Zion, but to use our best endeavours to promote, and spread far and wide, the knowledge of our Divine Immanuel; and reflecting seriously upon the affecting situation of many of our dear fellow-men, who, from local, and other circumstances, are deprived of the means of Christian knowledge and consolation, which we enjoy from a preached gospel; feel our hearts go out towards them, in ardent desires for their salvation.

Under these impressions, and animated by the laudable exertions which many of our Christian friends, of different denominations, on both sides of the Atlantic are making, to extend the empire of truth and promote the salvation of dying men, we propose the forming of a Missionary Society, for the purposes hereafter mentioned. And, in order to make our intention more explicit, we submit to your consideration the following

CONSTITUTION.

ARTICLE I. THIS Society shall be distinguished and known by the name of THE MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

ART. II. The Society shall be composed of such members only, as shall subscribe and pay at least *One Dollar* annually to its funds.*

ART. III. The members, at their first meeting, and at their annual meeting ever after, shall by ballot appoint twelve Trustees, eight whereof shall be ministers, or professing brethren, of the Baptist denomination : the other four may be chosen from the members at large ; who shall conduct the business of the Society in the manner hereafter described.

ART. IV. The object of this Society shall be, to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements within these United States ; or farther, if circumstances should render it proper.

ART. V. The Trustees shall have power to apply the funds of the Society, according to their discretion, in all cases in which they shall not be limited by special directions of the Society.

ART. VI. They shall have power to appoint and dismiss Missionaries, to pay them, and generally to transact all the business necessary for the accomplishment of the important object of the Society.

ART. VII. The Trustees shall annually appoint a Secretary, who shall keep a correct and fair account of their proceedings, which shall be read to the Society, at their next succeeding meeting. They shall also make choice of one of their number to preside, who, with four other Trustees, shall be a quorum to do business : Or, if the stated Chairman shall not be present, any five of the Trustees shall be a quorum.

ART. VIII. The Chairman shall have power to call a meeting of the Trustees, at his discretion ; and it shall be his duty to call such meeting, whenever requested by three of the Trustees. In case of the death of the Chairman, the Secretary, when applied to as above, shall call a meeting, in order to appoint another Chairman, or transact other necessary business.

ART. IX. The Society shall annually appoint a Treasurer, who shall exhibit, both to the Society and to the Trustees, a state of the treasury, whenever he shall be called on for that purpose.

ART. X. The Trustees shall annually exhibit to the Society, a particular account of the missionaries employed by them ; the places to which they are, or have been sent ; the state of the funds ; the receipts and expenditures ; and whatever else relates to the institution.

ART. XI. The Trustees, and all other Officers of this Society, shall enter upon their respective offices on the last Wednesday of May annually, and shall continue in office for one year.

ART. XII. The Society shall hold their first meeting, for the choice of officers, at the First Baptist Meeting-House in *Boston*, on the last Wednesday of May next, at 9 o'clock, A. M. and in every

* The small sum, which, by this article, is made necessary in order to become a member, is not designed to restrict such as have it in their power to subscribe more liberally.

year thereafter, at the same time and place, unless otherwise ordered by the Society or Trustees.

ART. XIII. In order more effectually to aid the intentions of the Society, it is proposed to have a Sermon delivered at one of the Baptist meeting-houses in Boston, at such time as the Society shall determine; and a public contribution by the people.

ART. XIV. It shall be in the power of the Society, at their annual meeting, from time to time, to make such amendments and alterations as experience shall dictate, or to dissolve the same, when the purposes of its institution shall render its existence no longer necessary.

ADDRESS.

DEAR SIR,

NOT doubting of your concurrence in this good work, we send you these Proposals; and should they meet your approbation, we request you to use your influence to procure Subscribers among your friends.

We request you, Sir, to receive the subscriptions, and return this paper, together with the money you may collect, to one of the Subscribers in Boston, on or before the last Wednesday in May next.

We subscribe ourselves,

Yours, dear Sir, in the faith of the Gospel,

SAMUEL STILLMAN,
THOMAS BALDWIN,
RICHARD SMITH,
DANIEL WILD,
JOHN WAIT,
THOMAS BADGER,

} *Committee of the Baptist Churches in Boston.*

April 29, 1802.

May 26, 1802, The Society held their first meeting in Boston, and agreeably to the institution, appointed the following persons Trustees.

REV. SAMUEL STILLMAN,
HEZEKIAH SMITH,
THOMAS BALDWIN,
JOSEPH GRAFTON,
STEPHEN GANO,
JOEL BRIGGS,
VALENTINE W. RATHBUN,
THOMAS WATERMAN,
DEACON JOHN WAIT,
RICHARD SMITH,
COL. STEPHEN DANA,
MR. OLIVER HOLDEN.

The Reverend Messrs. Isaac Case, John Tripp, and Joseph Cornell, were appointed Missionaries. The two former, to visit the new settlements in the District of Maine and New-Hampshire; the latter, to visit the new settlements on the northwesterly parts of New-York, and the adjacent settlements in Canada.

The following Letter was addressed to the Missionaries,
by the Committee.

Reverend and dear Brethren,

THE Committee of the Trustees of the Massachusetts Baptist Missionary Society, feel unfeigned satisfaction in regarding you as some of the instruments, through whose exertions, under the blessing of the great Head of the Church, they entertain a pleasing hope that the important aims of the Society will in some degree be answered, in the enlargement of the Redeemer's kingdom, and the extension of the influence of vital godliness. They are persuaded that your zeal for the divine glory and compassionate affection for the souls of men, will stimulate you to every effort which human energy can effect, to promote the glorious cause in which you have embarked.

Your past experience in the gospel ministry in general, and in the missionary engagements in particular, will preclude the necessity of minute instructions on this subject. There are however a few observations, to which the Committee feel it incumbent on them to request your attention, as being adapted in their view to subserve the design which the members of the society have associated to promote.

1st. We wish you to bear in remembrance, that it is a primary object of this institution, to send the proclamation of the grace of the gospel to those who, from local situation, are deprived of the benefit of a stated exercise of the Christian ministry. You will therefore endeavour as discretion shall dictate, and circumstances render practicable, to direct your labours in a peculiar manner to persons thus situated; by which means the light of divine truth will be diffused through a circle as extensive as the limitation of time will allow.

2d. The Committee most strenuously recommend, that you solicitously avoid all interference and allusions to those political topics which divide the opinions, and too much irritate the passions of our fellow-citizens. Subjects of this description are not merely irrelevant to the spiritual purposes of missionary exertion, but manifestly subversive of all reasonable prospect of success: since their inevitable tendency is to excite dissension, division, and that asperity of feeling, which stands directly opposed to the meekness and gentleness of the Christian temper. We are persuaded that you feel the propriety of this suggestion; and that you are convinced that "the wrath of man worketh not the righteousness of God."

The Committee have only to add their request, that you keep an exact journal of the most remarkable occurrences which take place. Such as your reception in the places where your labours may be employed; the encouragement or difficulties you may experience, and the appearances of success with which your endeavours may be crowned. In addition to this regular journal it is the desire of the Committee, that our Brethren will occasionally transmit such information of the progress of the mission as you may judge useful and interesting. And now dear brethren, we affectionately commend you to the protecting care of our adorable Master, who has encouraged his faithful servants by the assurance of his constant presence with them. We cordially unite in fervent supplications for your success, and pray that you may be eminently blessed in all the branches of the gospel ministry, in the awakening of sinners and in confirming and edifying those who have believed through grace.

Signed by order of the Committee.

SAMUEL STILLMAN, *Chairman.*

THOMAS WATERMAN, *Secretary.*

The following Address was also directed to be communicated to those among whom the Missionaries may labour.

TO our Christian Brethren and friends whose lot is cast in the wilderness, remote from the stated ministry of the word and ordinances, the Committee of the Massachusetts Baptist Missionary Society sendeth—GREETING.

Dearly beloved and longed for,

GOD having put it into the heart of a number of your friends in this part of our land, to unite for the purpose of sending the gospel into the new settlements, and further, if his providence should open a door; in compliance with their wishes, we have appointed our beloved brethren, the Reverend Messrs. *Cornell, Tripp* and *Case*, to visit and preach with you, as opportunities may present themselves. We therefore affectionately commend them to you, as those whom we judge faithful, and whom we hope God will own and bless among you. Receive them therefore in the Lord, and like the noble Bereans search the scriptures prayerfully, and see whether the things which they shall preach to you from time to time, be not according to the oracles of truth. Our fervent prayers accompany them in their journeyings among you; and we earnestly hope in due time to hear of their prosperity and success. We commend them and you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

Signed by the Committee.

The manner in which the missionaries have performed their services, will be seen by perusing the following extracts.



Extract* of a Letter from the Rev. Isaac Cate to the Society, dated Feb. 10, 1803.

Honoured and dear Brethren,

I CANNOT give you a very pleasing account of any extraordinary success I have met with in my travels, but would simply mention a few things which appeared to me the most interesting. I endeavoured to avoid going in the beaten track of other missionaries, and to travel in places where they had not been favoured with their labours. The first Lord's-day after I left home, I preached in Meduncook; and the day following a lecture in Goshen. I then passed through Thomaston, where I saw a small lad of ten years of age, who belongs to the Baptist church in Goshen. He gave me a very satisfactory account of a work of grace upon his heart. Several persons have been wrought upon by hearing his conversation and singing; as were others by attending the ordinance when he was baptized. I next visited Camden and preached a lecture, and also baptized a young man, about 18 years of age. The next day I went to Canaan, where I preached a lecture, and baptized a woman.†

After having been absent about five weeks, and travelling and preaching almost every day, I returned to my family. The Saturday following, I visited a destitute society in Vassalborough. Here I met with my dear friend, the Rev. Mr. Merrit of Sedgwick, who was also out upon a mission. We mutually joined together as two brothers engaged in the same general cause. And what added to our comfort, God had lately revived his work in this place, and it has spread considerably through different parts of the town. We met in a meeting-house built by a private gentleman, wholly upon his own cost, but with a view to accommodate the society. There were Christians of three different denominations united in this service, and a stranger would not have known by any thing which took place in the meeting, but that we were all of one way of thinking. The more that Christians drink into the spirit of the gospel, the less of bigotry will be seen.

From information which I received, I thought it duty to visit Fox-Island. Accordingly the next Tuesday I set out on my jour-

* The history of facts is carefully preserved, but in many instances the accounts are abridged, and of course the language altered.

† When Mr. Cate first visited this part of the country in 1783, he calling at her father's house, thus saluted it: "Peace be to this house." Which words pierced her to the heart. Soon after she found comfort, and had great peace with God for a season. She was then about 8 years of age. Although for a time she seemed to lose much of the fervency of religion; yet of late God has restored to her the joys of his salvation.

ney; and the day following attended the ordination of Brother Tristram Jordan, after which I crossed the Bay over to the Island. Here I found a little number of Brethren, who had borne the heat and burthen of the day. They have continued to hold up meetings, for about 18 years past, though seldom favoured with preaching. When I was informed of the particular state of the people, and of the general prevalency of wickedness, I felt in some measure as the Apostle did when at Mars-Hill; his spirit was stirred in him, when he found the city wholly given to idolatry. Notwithstanding, I found some tender minds, and a pretty general attendance on preaching. I tarried about ten days, and preached almost every day. On my return, visited and preached at Ballstown. Here I found an aged disciple, who has had his face set Zionward for sixty years. He is about 97 years of age, has the entire exercise of his reason, and is a strong advocate for the doctrine of sovereign grace. A young person in the same family appeared to be deeply impressed with a sense of her wretched state by sin. From the appearance of things, I had reason to hope that God was about to revive his work here.

Soon after my return I took a tour up Ameriskoggen River, and preached in Hartford, Sumner and Thompson's Grant. All these places have been visited with revivals the year past, and numbers hopefully converted. They appear in general to be fruitful in the word and work of the Lord. The last mentioned place is a new settlement, and but a few people: but it is thought that the greater part of those who are heads of families are new-born souls.

Mr. Case visited several other places where things appeared equally favourable, and concludes his account by saying, "There were so many doors opened for preaching, that I hardly knew what course to steer, or what place stood in most need. For if I had had a dozen bodies, and as many tongues, they might have been all employed among the poor and destitute who desire to hear, and thankfully attend on the preached word."

Mr. Cornell's letter appears so interesting, that we know not how to abridge it, without abridging the pleasure of our readers; we therefore publish it entire.

To the Massachusetts Baptist Missionary Society.

Dear Brethren,

BY the blessing of God I have returned from my laborious though pleasing mission, which I pursued in the following manner. On the 8th day of December, I set out on my tour up Sacandaga river. Here I visited six towns, and preached twenty-one sermons. There is no settled minister on this river. The people spared no pains to meet together, and there were some very

favourable appearances of a good work of God. They were animated with the pleasing hope of good being done, by the blessing of God on this visit; for many of Christ's sheep, who were scattered here, said, they had got food for their souls. They have a brother, by the name of Aaron Simons, who has been approbated to preach. He is said to be a valuable young man, and preaches in two of their towns.*

The last day of December I rode to the west on the north settlement Tillisburgh. Here I found people who said, they had lived here fourteen years, and never had heard a sermon in their neighbourhood till last summer, and that was by the Methodists. The ears of the people were open to hear the word, but appeared very deficient in doctrinal knowledge; yet we hope there were among them a number of real converts.

From this place I proceeded up Canada Creek, and a most glorious season it was. The attention was great. I gathered a hope, that as many as twelve had been brought out of darkness into God's marvellous light; and many more were under deep impressions of mind. We hope and trust God is planting a vine in this place. A British foldier, and a Dutch woman, telling God's dealings with them, convinced a number of the plague of their own hearts, and I conclude any candid mind must have received conviction from the relation they gave. The awakening is very general in this place. I preached six times: they were exceeding thankful for this visit, and wished the same might be repeated.

Taking leave of my friends here, I proceeded west-north-west, and preached in every town as I passed along. The ears of the people were open to hear, but nothing very special. I found four churches destitute of preaching, before I came to Black River. They were, however, very thankful for the opportunity, and wished others to preach whenever they pass that way. They wish to obtain a stated ministry as soon as Providence permits.

When I came to the Black River, the people would burst through almost every difficulty to attend on the word, and when preaching was done, conference immediately begun; and in many instances it was with difficulty that I could get to my lodgings until 12 o'clock at night; still hearing their joyful acclamations to the God of our fathers, who hath stirred up his children to send one of their brethren to preach the free grace of God to poor sinners, in a perishing state, and to look up the remnant of Christ's fold.

January 27. I went to Perch Creek, and found a people of good information in Bible doctrine. Here I preached five sermons. They appeared truly thankful for the visit, and wished me to inform the Society, that their liberal feelings would have prompted them to contribute to so laudable an undertaking, had it been in their power. One of them said, five dollars for his part

* Brother Simons is since ordained, and has baptized sixteen, and the reformation is still going on.

would have gone with the greatest freedom for this visit, if he had had it. They begged to be remembered by the next preacher which should travel this way. It was affecting to see the people come six miles with ox sleds, bringing whole families; and others eight miles on horses, in as bad a snow storm, as was last winter. During the exercise, every eye was fixed upon the speaker, unless filled with the flowing tear. My hopes were much raised of a revival of religion in this place. I found here nine professed Christians; seven Baptists; and two Presbyterians.

January 31. I was at a loss about going to Canada, on account of the danger in crossing the river. Three horses were drowned in attempting to cross last week, and one man perished the week before. But I received a letter from there, and their requests were so urgent, that I ventured through the woods to the River St. Lawrence; and God directed my pilot and myself safe across into Cataraqua. In this neighbourhood, the people in general appear to be very loose in their morals. From this I rode north-east about twenty-four miles, where I found a people which manifested a great desire for preaching. They had laboured under great disadvantages, as they said, for want of some to teach them. I was the first missionary that ever visited this place. I found a goodly number here inquiring after truth, but many of them the most entangled with the doctrine of the pharisees, that I ever saw. I preached as long as I dared to tarry, on account of the river's breaking up. Our assemblies were large, as they called them. The attention was wonderful! Their hearts were so cemented together in Stephantown, that after passing an examination of their *faith* and *practice*, they formed themselves into a church, consisting of fourteen members. We met the Lords-day after, and it would have given pleasure to our churches in general, to have seen the assembly meeting, when they had to come through water up to their sleigh-boxes, and were all filled with animation. When I came to preach in the afternoon, from Col. ii. 2, the great Comforter was pleased to fill the hearts of his children; and when drawing to the close of our service, our hearts sobbed, our eyes flowed, our lips quivered, and our voices sounded in prayer to the great Head of the church, that he would keep this little vine from the wild boar of the woods, and make its boughs like Joseph's branches. The thought of parting, excited the most tender and cutting feelings; for they feared they should be forgotten by their brethren. They send their earnest request for further help, if their fathers and brethren can think them worthy to come under their roof. Brethren, I cannot paint to you this most affecting scene; for some, in this Province, have lived here fourteen years, and they told me they had not heard one sermon, from any regular preacher, excepting the Methodists. Brother Darbesher now lives in the town of Young, and is a licensed Baptist preacher. It is proposed to have him ordained, as soon as Providence opens a door for it to be done agreeably to gospel rule.

I have seen children, in this Province, from nine to fourteen years of age, who did not know what a Bible was, before I shewed them one ! Seeing this precious book, a boy of fourteen years old cried, " Daddy, is that a Bible ? I did not think a Bible looked so ! " I read the three first chapters of Genesis, and the 22d. Psalm ; and also the 26th, 27th and 28th chapters of Matthew. When I had proceeded thus far, I cast my eye upon the family, and saw the affecting tear stealing slowly down their cheeks. The man at length observed, " if I had that little book, and could read it, I would give all I have in the world. " I rode and preached about 200 miles in this Province, and I was never more satisfied, that I was where my Master had work for me to do, than here ; for every denomination have set open their doors for me to preach. And I think it must have moved our Christian friends, to hear them express their strong desires for hearing the glorious gospel of Christ. For they long to have their neighbours brought from working *for life*, to believe in a change of heart, wrought by the divine power of God, and feel its effects, in bringing them to work from a holy principle *of life* in their soul.

After my visit here, I returned and crossed the Iroquois, by what is called the Thousand Isles, eleven miles on the ice. After my pilot left me, I rode thirty miles without passing only three houses. When I came out of the woods, the people called their neighbours together, and I preached the same evening. My joy was so great with the visit that I had had, that I almost forgot the trouble of passing through twenty miles of woods, crossing dangerous rivers, and ploughing through brooks and mud sloughs. O, may the Lord make my visit a blessing where I have been, and my soul will be satisfied.

I next visited Watertown, and preached to a very full assembly. The hearts of the people were warmly engaged to hear. They were so rejoiced, that many of them said, they could not express their thankfulness for the opportunity. They agreed to keep up public worship for the future. The professed Baptists are twelve in number. They expect to form a church as soon as their brethren return, and they can have some brethren from abroad to assist them with advice.

I passed from this to Sandy Creek, and preached five sermons in the town. Here I also found a number of disciples ; seven males and a number of females, who proposed to form themselves into a church ; and after appointing me moderator, we proceeded to an examination of their faith and practice, in both of which they appeared to be understandingly taught. They then voted to form into a church, and after committing their case to God by prayer, I gave them the right hand of fellowship. Here appeared a cloud like a man's hand, and we verily thought there was a sound of abundance of rain. They thanked me, the Missionary Society, and the great Head of the church, for this friendly visit, and wished to be further favoured in the same way.

From Sandy Creek I rode forty miles in a new road, cut out last year by the State. I preached once only on my way, until I came to Westford. Here we were filled with comfort, to see the glorious effect the word had on the people. But whilst in the midst of our consolation, the assembly, which was much engaged to hear, was so crowded, that some fainted, and were carried by their friends out into the cold snow storm. The souls of God's people melted, and sinners trembled. It was, indeed, easy preaching. After the people had heard three sermons, and a brother present had given them much exhortation, they were yet unwilling to retire. Being worn out with riding, preaching, and conversing, I left the house about nine at night and went to my lodgings. Next day I preached again twice; our number was much as it was the day before. Some in great distress, and some rejoicing. The day following I rode to Steuben, where I tarried two days, and preached three times. They expressed great satisfaction in the visit. Here is a small Baptist church, and one of the Presbyterian denomination of an equal number. They both requested to be visited again.

My next visit was at a place called Snowbush. I preached once on my way, and three times while here, to a Presbyterian and Baptist church, (or churches) who met together. At evening I was requested to preach to their singers. I consented, and a solemn season it was. O that God would send sound conviction into the hearts of these lovely youth, and bring them to taste of his sweet word.

Taking leave of my friends here, I rode to Otego,* where I preached six times before I crossed the Susquehannah. I found three Baptist churches in this neighbourhood. They in general complained much of great dulness; but we were favoured with one very consolatory meeting. They were much pleased in being visited, for they live out of the way of travellers. There are three ministers living on the Creek. I have rode six hundred miles since I saw a minister at home, until now; and I think I can say the interview has been refreshing to my mind. Leaving these settlements, I crossed the river, and preached four times to a Presbyterian and Baptist church, (or churches.) They sent their thanks to the Society.

I next visited a place called Hyde's Brook, on the Delaware, where I beheld the wonders of God's grace. For, according to the account they gave of themselves, and which others gave of them, they had been the most opposed to true piety of any people in the world: but now, prayer and praise was heard in almost every house. In a dark and rainy night they would fill a house, let the meeting be appointed either for preaching or for conference; and almost every meeting was complained of, as being

* Perhaps Otesgo. The reader will excuse any inaccuracy in names of towns, as many of them are unknown to us. (EDITORS.)

concluded too soon. Many, considering the numbers in this new settlement, we hope are converted. They need help to establish them in Bible doctrine. I proceeded some way up the Delaware, and preached five sermons. From the last three, there appeared a hopeful prospect of good. I here met with Elder Lake, and heard him preach; and it was like rain upon the thirsty land; for it was the first sermon I had heard (from any other person than myself) since I left home.

I now concluded to journey homewards, and as I travelled, I found vacancies all the way, excepting one town. Nothing special occurred, until I came to Florida, where God has been graciously pleased to work. A brother here said to me, "one year ago we could not get twenty persons to meeting, but since God has begun a work here, our houses will not hold the people when there is preaching." They urged me to stay and preach some time. I tarried and preached four sermons only, not thinking it duty to stay longer; for when I left home, I did not think of being absent more than twelve weeks, but have been out on my mission sixteen weeks.

In my journey I met with one professed Deist. In hearing the word he began to weep very sorely. He afterwards said to a person, "This is such preaching as we want." Many others I found who were convinced that they must be *born again*, or they must perish. I left them wanting and desiring help.

Through the tender mercy of God, I returned and found my family all in good health; which has also been vouchsafed to me during my long journey. I find joy in meditating on the number of assemblies I have visited and preached to. I hope through grace it has been for God's glory, for the comforting of many, and for the awakening of more.

Dear Fathers and Brethren,

I CANNOT paint out to you the Macedonia cries from the north part of Black River, and from Canada, for help. I have been in the habit of travelling in new countries for a number of years, but I was never sensible of instrumentally making so many people glad in a journey before. Their thanks were multiplied from town to town, and their prayers were, that they might be favoured with further assistance. May the Lord of the harvest send more labourers into all the vacant parts.

I have visited and preached in forty-one towns where they have no settled minister of any denomination; in thirteen towns where there never had been a missionary before. I have preached in forty-seven towns in the whole; and rode one thousand miles. In my whole tour I have tried to preach one hundred and twenty-three times, besides attending a number of conferences. I have very little to say about difficulties, for my heavenly Father has been so kind to me, that I always have preached wherever I have stopped, and was not too fatigued to engage. I have met with

no opposition excepting from the Pharisees ; and one of them said, he *fled away naked and wounded*.

And now may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH CORNELL.

Galway, State of New-York, }
April 6, 1803.

The following Letters, though a little out of season, have been thought sufficiently interesting, to apologize for their insertion at this time.

Copy of a Letter from a Minister in the State of New-York, to a Minister in Boston ; dated

Troy, October 14, 1799.

Dear Sir,

I HOPE you will not too severely censure the forwardness of a stranger, when you become acquainted with the circumstances which have occasioned my addressing you in this manner. I was informed by Capt. Hallet, that you were in a correspondence with Dr. Rippon, and were engaged to collect, and communicate to him, all the intelligence respecting the situation and progress of religion in America, that lies in your power ; and concluded, from that circumstance, that any accounts from these parts of the conquests of Sovereign Grace, the revival of religion, the conversion of perishing sinners, and the increase of the kingdom of the despised Nazarene, must be both rejoicing and useful to you. I have, by a pamphlet you have lately published, seen, that you have already had intelligence of the revival of religion in Shaftsbury, in the State of Vermont, the year past ; but there have been several in the compass of my acquaintance, that I think it probable you have no account of. I had resided in the town of Milton, in the county of Saratoga, State of New-York, about the space of two years, and had laboured with a small church of our order in that place, in a stated way, for nearly four. Nothing appeared to give any encouragement of a reformation ; the church was very low and remiss, as to religious duties, and the society in general very much abandoned to every vice. To complete the whole, infidelity had raised its hateful standard, and many of the people (but more particularly the youth) had enlisted under its sable banner. About the beginning of October last, I had concluded to remove my residence to Pittstown, in the county of Rensselaer and state aforesaid, concluding that Milton was not the place where the Lord would succeed my labours. The people

were very loth I should leave them, and as there was about three months of my stipulated engagement then remaining, they seemed unusually engaged to attend public worship during that time. About the last of November there appeared to be some small awakening in a family in a remote skirt of the society, and from that family through the neighbourhood. I felt myself uncommonly engaged, and had in general an uncommon degree of freedom in my own soul in prayer, and preaching. Pretty soon six persons came forward to declare to the church what the Lord had done for their souls; the flame seemed to rise higher and higher. Evening lectures and conferences became frequent; and hardly one ended without some poor lost sinner's being roused to a sense of his awful situation. Oh! kind Heaven, what a time was this! My poor unworthy soul caught the heavenly flame; the church awoke from their stupidity; the work spread through the whole society; the vain circles of vice were forsaken; our youth became solemn; infidelity in great measure shut its clamorous mouth, and many of its heroes, (or rather its dupes) fell prostrate at the feet of that Redeemer whom they had impiously denied and blasphemed! This was worthy of a God! Oh! with what inexpressible delight did we often descend to the frozen liquid to find the grave of our glorious Leader! Not the severity of the rugged blasts of winter storms—not the coldness of the weather, nor the frozen state of the water seemed in the least to discourage the most delicate constitutions from testifying their loyalty to the dear Redeemer, by following him in the ordinance of baptism; and we frequently had such manifestations of the divine presence on such occasions as every attempt to describe would be entirely ineffectual. About the middle of January, I removed my residence from that place, but had frequent occasion to go and visit them: the work went on, and spread in the bounds of another church in the same town, and part of Ballstown, under the ministry of brother Elias Lee, where it seemed to spread with as much rapidity as in the place before described: and in the course of this glorious work, there have been about one hundred and fifty members added to the two churches in the town of Milton, including a small skirt of Ballstown. Several other revivals have taken place in the same county the year past, which for want of room must be omitted. I intended when I began to have given you a brief account of some remarkable revivals that have taken place the year past in our infant settlements at the westward, but for want of room must omit it for the present. I promise you I will write as soon as possible, and give you some intelligence that will undoubtedly be interesting to you and every well-wisher of Zion.

Your unworthy, though affectionate Brother in Christ,

LEMUEL COVELL.

Extract of a Letter from a Physician of eminence in
Connecticut, to his friend in Boston.

Reverend Sir,

Bozrah, May 2, 1802.

AS I suppose myself under the strongest obligation to write you, on every extraordinary occasion, and not having time to enter minutely into particulars, I shall just notice, that the reformation in the vicinity rendered vacant by the absence of Mr. Christopher Palmer, has been the most remarkable ever known in our land. When Mr. Palmer first requested a dismissal from his church and congregation, they prudently hesitated a moment, rather than to act with indeliberate rashness. After which, they dismissed him with reluctance, merely from a principle of benevolence, and wishing to gratify him in a matter he so much desired. When he came to preach his farewell sermon and depart, every eye waded after him in tears. Their hearts melted; they wept like those that broke the heart of Paul, on the sorrowful occasion, that they should see his face no more. The hemisphere of every mind was overspread with clouds and thick darkness, and the general voice was, By whom shall Jacob rise.

In this melancholy state of things, the great Jehovah was pleased to pour upon some the spirit of prayer and supplication, with the most ardent desires, that the Lord would give them the oil of joy for the spirit of heaviness, and withdraw the sable curtain, and substitute bright clouds, and give them showers of rain in the time of the latter rain. No sooner did they undertake to prove the Lord, than the windows of heaven were opened, and a blessing poured out; the sons of thunder and consolation from every quarter under heaven, were to us like the coming of Titus, and like Paul, declaring the same gospel preached unto us before; not with enticing words of man's wisdom, but by the energy of the Holy Ghost, sent down from heaven, which we humbly trust has been accompanied with the power of God, to the salvation of many. The labourers that were sent by the Lord of the harvest into this part of his vineyard, were, Mr. Benjamin Lathrop, Mr. Dickinson, Mr. Jason Lee, Mr. Abel Palmer, Mr. Reuben Palmer, Mr. George Atwell, Mr. Asahel Morse, Mr. Gano Whitman; besides, many very unskilful Arminian preachers came unto us. But so wonderfully did the fields whiten for the harvest, that no instrument or quiver failed to shed forth some barbed arrows to the hearts of the King's enemies, whereby they were slain by the law. And it was with the best observation remarked, that no order of men, high or low, rich or poor, old or young, bond or free, remained unaffected spectators. Even the mountains were scattered, they trembled and skipped like rams; the perpetual hills bowed and skipped like lambs; the sea of infidelity was driven back; yea, Jordan divided for the chosen tribes to pass to the land of hope: So that it became a proverb, that it was never before seen on this wise; old men and old women enter the streets of Jerusalem,

every man with his staff in his hand for very age. It was remarkable that those, from whom nothing was expected but opposition and ridicule, acknowledged that the Lord had returned unto Zion, and will dwell in Jerusalem, the city of truth. Revolted Ephraim, and backsliding Judah are summoned to the bar of their own consciences,—to say what shall be done to those, whose goodness is as the morning cloud and the early dew. Those that sat down by the rivers of Babylon with their harps on the willows, and their mirth wasted in a strange land, except when they remembered Zion, and mingled their tears with Babel's streams; and when a song of Zion was required of them, they acknowledged themselves unable to sing the Lord's song in a strange land; but when the Lord turned again their captivity, their mouths were filled with laughter and their tongues with singing—"The Lord hath done great things for us, whereof we are glad." But, however, all is not right in the town of Mansoul. Some Diabolians still interlope in the interstices of the head and heart. Satan is making his last efforts, like a revival before death; he is opening the flood-gate of Arminianism, and if possible, will inundate the weak minds of young converts with those putrid waters. To this end, he receives considerable assistance from some teachers before mentioned. This is an eminence not quite so far from the hearts of men, as they naturally suppose. To this Satan hath made his last retreat, and here mounted his artillery, if possible to mar the happiness of creatures, to tarnish the trophies of their Leader and Deliverer, and to bruise the laurels and batter the jewels in the crown of King Jesus.

With much respect, dear sir,

I remain your friend, JOHN SCOTT.

Extract of a Letter from the Rev. Dr. William Rogers,
to his friend in Boston.

Philadelphia, June 7, 1803.

Reverend and dear Brother,

THROUGH abounding mercy, myself and family enjoy a reasonable measure of health, for which, with all other mercies, we desire to be thankful. A second Baptist church has been lately constituted in Philadelphia; they have begun a convenient and handsome place for public worship in the Northern Liberties; and what is abundantly more gratifying, God has begun and is still carrying on a great and good work among them and among us. March 26, I baptized eleven persons for them in the River Delaware, near Kensington, having previously on the 13th, opened for them their present place of meeting, from the words contained in Eph. v. 26. April 19, another minister baptized four persons for them; and to-day, by divine permission, I am to baptize three more on their account. March 27, I was at a place called the Ridge, about eight miles from the city, and baptized a

pious German young woman, aged eighteen years. I mention this as an instance of God's rich grace, as she could not read a word of English, but talked as one instructed from on high. Since the revival took place in the first, or old church, I have baptized six persons for them, viz. four in April, and two in May; and yesterday eight more were examined and approved; they will be baptized to-day, in union with the three from the other church. Numbers more are under solemn impressions, and a few others rejoicing in Jesus. Our congregations are full and generally seriously impressed. Among the candidates examined yesterday, were three young women; one of about sixteen years, who was previously among the gay; she talked to the astonishment of all, and gave a most judicious and evangelical account of the work of conviction and conversion.

June 7.—*Evening*. From four to five thousand spectators attended our baptismal interview at Schuylkill this afternoon: the eleven candidates were buried with their Lord, and went on their way rejoicing. O, for many such repeated ingatherings of souls to a precious Christ.

The following interesting EXTRACT is taken from the Minutes of the Charleston Baptist Association, convened at the *High Hills of Santee*.

“ November 6, 1802.

“ ————REV. JOHN ROOKER attended as messenger from the Bethel association,* and was cordially received. Received letters and minutes from corresponding associations. From the Philadelphia, minutes of the last year; the letter had been received at our former session. From the Warren, a printed letter and minutes of this year. From the Bethel, a letter, but no minutes. The letter states, that a glorious revival of religion had taken place in the churches of that association; 703 having been baptized among them since their former meeting; chiefly, as is understood, within a few months previous to their last meeting, in August. And from private accounts, it is probable a much greater number has been added to them since: one minister, Rev. Mr. Putman, having baptized ninety-three in one day, and expected to baptize a hundred more in a short time afterwards.

From the Georgia, and Hephzibah associations, received neither letters nor minutes; but obtained private accounts of a great revival in the upper parts of Georgia. Also of a happy work of grace, progressing under the ministry of Rev. Mr. Holcombe in Savannah. From the Neuse, letters and minutes for two years. No accounts from the Sandy Creek. The minutes of the Elkhorn association of August last were also read; by which it appears, that there are six associations in Kentucky, including 14,076 communicants; 10,000 of whom, at least, are young converts.”

* Composed chiefly of churches belonging to South-Carolina.

[The following extracts are taken from letters written by a young lady in the country (under peculiar trials) to a minister in Boston. They were not designed by the writer for public view; but as she has lately been removed from this vale of tears, to that happy world where "doubts and fears can never come;" we have presumed to publish for the advantage of others, what she wrote solely on her own account. It is hoped that her friends will excuse this freedom, in case they should recognize the writer.

As a specimen of early and sincere piety, we think the sentiments worthy the perusal of our readers, especially of our young friends. We wish them while reading to recollect, that the heart which indited and the hand which wrote these lines, are both confined in death! and should they like her be called away in the bloom of life, may they be prepared for the felicities and glories, which await the truly virtuous in the coming world.]

EXTRACT I.

K—n, Dec. 13, 1799.

Reverend and dear Sir,

I WISH very much to thank you for your obliging favour. Will it not be a satisfaction to you to know it has been a mean of doing me much good? Concerning the questions I wrote you, I found some relief about a week after I wrote; although I was not entirely satisfied until after I received yours.*

About the time I wrote you, I gave myself up entirely to the Lord Jesus Christ, and felt a sweet resignation to his will, whatever it might be, and a peace of mind which nothing could remove. I could rejoice that the Lord reigned. But alas, since then I have been off my guard, and the world has crept into my mind until it has almost got the victory; and I firmly believe that your letter was not to come till now. The great Author and Disposer of all events knew that I should need something to rouse me from this lethargy, into which I was falling, and directed this mean for that purpose. For you must know, Sir, that I am a miserable traveller in *this way*; apt to loiter, to lie down to rest, and so fall asleep. I need much encouragement from all God's children; for I am apt to grow weary and faint in well doing. I am such a cowardly soldier, I am more likely to run than to fight. I have the less resolution, as I leave all my *young companions*, going another road, and pursuing other pleasures: Pleasures, which I have been very ambitious in pursuing with them. And although I have no inclination to join in the same amusements, or to serve the same master, yet I love their persons; and to find myself slighted by them, is very cutting. My ungrateful heart is apt to

* The questions referred to were, "If Christ were God, whether there were not two Gods? and if not God, then why are we directed to call upon him in prayer, and address him as God?"

repine; though I feel I have reason for infinite thankfulness to Him, who has given me to see where I stood.

It seems to me the most stupid thing in life, that any can go on, and live at ease in such an awful condition as we are in whilst in our sins; and yet I know I have done it myself, but I never felt secure. I have often made promises to the Lord, that if he would have patience I would pay him all; and yet found it impossible to do any thing. Under every new trouble, I would promise to reform, though I seldom ever thought of my promise afterwards. I have lain awake many a night, thinking, if I should live until morning, I would amend; but as often when morning came forgot it. This solemn truth would sometimes impress my mind, "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." I was told, I was hardened in sin; and for a long time I thought myself a hardened sinner. I had many seasons of sorrow and distress, when nobody else knew the situation of my mind. So proud was I, that I thought I would keep it to myself. Afterwards I heard a sermon from this text: "Whosoever shall deny me before men, him will I deny before my Father who is in heaven." Here I found, he that did not confess, denied; so I was forced from this hiding place. I had light given me to see that it was a reasonable service. I saw that God was great and glorious, and his cause honourable. Such were my views, that I wanted to proclaim, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin."

To what a length have I gone!—yet I am wishing for more evidence, to know whether I am in the faith. There are so many ways in which we may be deceived, that I am always questioning myself, whether I have come in at the narrow gate, or have climbed up some other way. It seems that it could not be *me*, that the glorious Redeemer was mindful of from the foundation of the world. Why should he shed his precious blood for me? Why should he for me condescend to the painful death of the cross! Why be extended there with nails piercing through his tender limbs! bleeding, gasping, dying!—enduring the hidings of his Father's face—all for me! Well might the sun hide his face when the God of glory died! And yet, what insensibility are we guilty of, in thinking lightly of and slighting this more than wonders! it is the very height of insensibility and stupidity.

I am extremely obliged to you, Sir, for so generously giving me your advice. I feel my heart encouraged by it. The text you referred me to, has given me much comfort, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you *falsely for my sake.*" These are precious words; but still the depravity of my heart keeps me in fear. It appears to me there can be no grace where there is so much evil.

EXTRACT II.

*Reverend and dear Sir,**K—n, August 8, 1800.*

I HAVE had something on my mind for a long time, and as you were so kind as to encourage me to write, I shall accept and improve this opportunity as an intimation from Heaven to open to you the situation of my mind. Is it not said, "He that doubts is damned if he eat?" I know I am the most unworthy of all creatures, to come to this ordinance. I am prone to backslide, and am afraid I shall do something to dishonour this glorious cause. I think those who make a public profession ought so to walk as to adorn it. They ought to walk very circumspectly, for they are "as lights set upon a hill." I see so much evil in my heart, and so much vanity, how can I, how dare I engage to walk as a true disciple and follower of the meek and lowly Jesus? Can I engage to have my conversation in heaven, when I am so apt to fall in with all manner of temptation? I know I ought to reprove sin wherever I see it; but how inadequate am I to the task! One hour in conversation with the world is misery to me; it depresses my spirits, and carries me to a fatal distance from the great Source of all good. But yet I am more apt to bear it as my burden, than to give the conversation a different turn. Indeed it would not do, when I am in company with those who are much older than myself. For this reason I have in a manner forsaken the company for whom I once had such an attachment, and have chosen a set of entirely new acquaintance. This was a dreadful cross to me at first; but, as you, dear Sir, mentioned the other evening, "No sooner do we embrace the cross, than it vanishes and becomes a pleasure."

I think I have no desire so great as to be the Lord's. It would be the greatest pleasure as well as the greatest privilege, that I can enjoy in this life, to be wholly his. But I fear my practice too much contradicts the language of my tongue. O this wretched depravity! yet if I love it, why do I not follow after it? Surely others have not a heart so bad as mine; if they had, they could not boast of its goodness.

I have endeavoured, and hope I have been enabled, to give up myself unreservedly to our dear Lord and Master; and think it is the greatest desire of my heart, that he would take the unreserved possession of it, and form and fashion it for his own glory. If I have been enabled to give up that which was not my own, I desire to take every possible method to make the engagement strong and sure. I should wish it sealed in heaven, and on earth.

The last Lord's day I was at Boston I received much satisfaction, and was much confirmed by seeing those persons baptized. The solemnity of the ordinance quite overcame every other thought for some time. All nature seemed hushed to an awful silence! In beholding the solemn, but delightful sight, even hardened man could not refuse a tear. O I am certain, by all I can see, hear, or read, this is the right way; and I long for worthiness, and for opportunity to receive the ordinance. The sacrament, I trust, was like-

wife made beneficial to me, although I felt like the vilest reptile. I longed to join myself to that happy, that blessed number. But what great things do I aspire after, who am the unworthiest creature that lives? But though I am unworthy, Christ is worthy, for whose sake it must be if I am accepted. The righteousness which I hope to be justified by is perfect. It is not in my own keeping. It is not possible for me to injure it, and blessed be the Lord for it; for if it had been, I should have undone myself long before now. But unless I am the most miserable of all hypocrites (that is, a deceiver of myself) I wish to give myself to the Lord before the world, and come out and be separate by a well ordered life and conversation.

I have been waiting some time in hopes that some way would be opened (if it were best) that I might unite with those whom my conscience approves. I see no probability at present, and yet I cannot find in my heart to join with the church in this place.

On hearing the gospel preached, as she believed, in its purity, she adds, "Blessed be the name of our dear Lord, I could adopt the words of Dr. Watts :

"How beauteous are their feet,
 "Who stand on Zion's hill;
 "Who bring salvation on their tongues,
 "And words of peace reveal."

I thought I could say, what a happy place must heaven be!—You may think it strange, but I have seen the time, when the thought of going to heaven distressed me greatly. I did not know that the fault was in myself, but I could not conceive of its being a happy place; for I was sensible I could not be happy there myself. I thought I should be as miserable in heaven, as I could possibly be in a place of misery. I had no taste for divine pleasures; they were too refined for my depraved nature to derive any enjoyment from.

Your generosity, Sir, will excuse all that is unnecessary in my composition, and will reprove me I hope for every error in sentiment. I may be wrong in many respects, but I would not willingly remain so. Any person who will teach me right, I shall esteem as my friend.

May you, Sir, experience much of the enlivening influences of the Holy Spirit the Comforter; aiding, strengthening and comforting you. May you at last find your reward in heaven. There may you shine as a star of the first magnitude in the bosom of God; and may the glorious Emanuel be your everlasting portion. So prays your much obliged friend.

ANECDOTE OF HUME THE DEIST.

DAVID HUME observed, that all the devout persons he had ever met with were melancholy. On this Bishop Horne remarked; This might very probably be; for in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of him would make a devout man melancholy at any time.

Extract of a Letter from the Rev. Thomas Hersey, Wheeling, (Ohio County, state of Virginia) to a Minister in Boston, dated January 5, 1803.

Reverend Sir,

PERMIT a stranger and fellow-labourer in the gospel of Christ, to inform you, that the great Head of the Church is pouring out his Spirit in many places, on this side those lofty mountains that divide between us and the eastern states. Light has surely sprung up in the west, and God grant it may spread over unto the east. The state of Kentucky abounds with converts flocking to Jesus. Zion's foes have been really astonished. The territorial side of the Ohio has also been visited. We have a respectable Baptist Church in Adams, near the mouth of Muskingum. At the Miamis are many Churches and an Association. There is a prospect of a revival in this town; God seemed to be graciously present at our association on Monongahela, last September. It was judged that 5000 people attended, and God's word was clothed with authority. I have the pastoral care of a small newly-constituted church in this place, and the Lord I believe is adding to our little flock. Dear brother, pray for these wilderness plantations. Please to write me concerning the prosperity of our Redeemer's kingdom in your quarter of the world.

Dr. Rogers of Philadelphia, in a letter to his friend in Boston, dated July 30th, 1803, writes thus :

"BROTHER HOLCOMBE of Savannah writes me word that on the last Lord's day in June, 55 persons were baptized in the Savannah, by the pious Andrew Bryant, a Baptist minister of colour."

He adds, "Our new Church received three by baptism last Lord's day; these make fifty baptized persons in Philadelphia since the beginning of March; and many others have experienced delivering grace."

An Address from the Baptist Missionaries in India, to the Hindoos.

[The following Address was drawn up by Mr. Ward, in the beginning of 1801, was translated into Bengalee by Mr. Carey, and dispersed among the natives.]

Dear Hindoos,

JESUS CHRIST, the Saviour of the world, has taught us to love you. We are come from a far country, to seek your present and eternal happiness. The greater part of the Englishmen in India come only to seek the perishing riches of this world. But

there are many, a very great number of people in England, who are no longer anxious about the things of this world ; but whose great concern it is to obtain salvation for themselves and others. From amongst these persons, we are come. Having obtained deliverance from sin ourselves, we longed to make known to you the love of God in Jesus Christ our Saviour. Many of the people of Christ from England, Germany, America, and other parts of the world, have left their homes, their friends, and all the pleasures of the world, to seek the salvation of those who know not the living and true God, and Jesus Christ whom he hath sent. Such is the love of Christ, that it makes a man willing to part with every thing on earth for the sake of those whom he has never seen, and of whom he knows only that they are in the darkness of sin ; not knowing the true God, the Saviour, or the way of deliverance from hell. The people of Christ in England bear the expenses which we are at, in communicating the gospel to you, and in distributing the Word of God amongst you.

Since we came into this country, we have been very much grieved to see the many delusions which are destroying your souls.

You know not the true God : but your minds are filled with the exploits of a number of persons, whom you call God. Creeshno, Seeb, Kallee, Doorgha, and the rest of the Thakers and Thakora-rees, whom you worship (if they ever lived) were so many thieves, whoremongers, liars, and murderers, as your own shafters confess. In worshipping these persons, you lose all knowledge of the one living and true God ; the holy, wise, just, and compassionate Father of all mankind. All your images bring to your minds devils, and not God. Hence many of you are so awfully wicked as to say, that God is a sinner ! That in him is darkness as well as light, evil as well as good ! When we hear these words, our hearts are full of pain.

You have books amongst you which you call the word of God. Yet the true word of God is as different from your books as the sun is from a lighted straw. The man who reads the book of God, obtains the knowledge of God, of sin, of holiness, of heaven, and hell. Your books are full of the wicked actions of your debtahs. Here is written an account of the adulteries of Creeshno, there of the thefts of Indra ; here of the murders of Gongo, there of the quarrels of Seeb and Kallee. The man who reads these books, has his heart made more wicked, and his mind more dark. While he thinks that he is reading the word of God, he is deceived, and becomes like the devil.

You have teachers among you : but do they teach you any thing, except how to sound a name, which a man with a little more pains teaches his parrot ? These teachers seek not your salvation, but your rupees.

Your poojahs are sinful : they lead you from the worship of God, to the worship of devils. No man ever came from your worship with his mind more enlightened, his heart more tender, or his desires more holy.

You have many ways, as you say, of putting away sin. Most of you believe, that by washing in Gonga you wash away sin: yet you live in sin after these washings the same as before. Is it worth while for a man to wash his hands, if the next moment he put them into gore! But how should water wash away evil desires, evil thoughts, murders, thefts, adulteries, and every thing by which the soul is defiled? So many millions of you have been washing for so many years, yet not one of you is clean. You are greatly deceived: sin does not go away so easily. An infinitely holy sacrifice is necessary, and much sorrow of heart, or not one sin will pass away. Many think that at the holy places of the river a man may surely wash away sin: but are the people of Banares, and other places, more holy than others? No, not in the least.

Many, nay most of you believe, that you are now suffering for sins in a former life; and that after a few more births you shall be perfect, and enter heaven. This is another dreadful delusion. You were once born, and once you will die. You are now in a state of trial. A few more days, and you will be in heaven or hell forever.

Many say in excuse for their sins, that this is the kallee yog; and that God does not expect them to be holy in the kallee yog. Is it possible for any one to invent a greater falsehood than this, or that could more effectually ruin your souls, if you believe it? There may have been some few wiser men in India than there are now, and a few not so dreadfully wicked as you are now; but ever since the fall of the first man, all have been sinners. The righteous have always been very few, compared with the number of the wicked.

Some Hindoos are called Brahmans. These are full of pride, thinking themselves the peculiar favourites of heaven: yet they are more wicked, have as many sicknesses, and as much pain in dying, as the Sooders. Oh, Brahmans! God looks neither at name, nor poitous! He takes the holy in heart and life to heaven, and turns the wicked into hell.

Beloved Hindoos! lay aside all these dreadful delusions, and hear the Word of God.

There is one God, who is to be worshipped by the prayers, thoughts, desires, love, and fear of all his rational creatures, without any image, or the likeness of any thing in heaven or in earth. He is the kind Father, the holy Governor, and the righteous Judge of all mankind.

Near 6000 years ago, God created the world. He formed man of the dust of the ground, and breathed into him the breath of life. The first man and woman were created holy, wise, and happy; but they sinned, and became wicked, ignorant and miserable. All nations sprung from them, of every colour, and of every clime. Our first parents having sinned, all men are born sinners. English, French, Dutch, Danes, Americans, Chinese, Armenians, Mussulmans, Hindoos, and Feringas; all are sinners, and the hearts of all men are full of sin. God, as the righteous governor and judge,

causes his wrath to fall on men now for their sins, by sending diseases, poverty, and death. All the sorrow on the earth is the fruit of sin: and unless sin be repented of, forsaken, and pardoned through a Mediator, sinners must fall into hell forever.

The first sinners, repenting of their transgressions, were promised a Saviour, to be born of the seed of the woman. During the first 2000 years men were very wicked: a few only worshipped the true God, and looked for the promised Saviour. At length, God drowned the whole world, except eight persons who were saved in an ark. From them the earth was peopled a second time, and God chose a holy family, from whom the Messiah should proceed. Out of this family, for whom God wrought many great miracles, arose prophets and priests who were inspired to give a written revelation of the will of God to man. All eyes were fixed on the expected Saviour during 2000 years more. Prophets prophesied, and all the worship of these peculiar people of God led the mind to the promised Deliverer from the yoke of sin. Some prophesied of the family in which he should be born, others mentioned the place of his birth, others described his sufferings for sinners, and one foretold the year of his coming.

At length, near 2000 years since, in the land of Judea, God's Holy Spirit descended upon a virgin; and in a proper time Jesus Christ was born, and without sin. Angels from heaven proclaimed his birth: wise men from the east went to make offerings, guided by a new star in the heavens. One of the prophets took him up in his arms, when an infant, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people." When a child, he was wiser than the wisest of men. When a man, he was baptized, and began to teach the way to heaven. He healed the sick, gave sight to the blind, hearing to the deaf, life to the dead, and pardon to the guilty. He calmed the raging of the sea, cast out devils, and fed many thousands with five loaves and two fishes. Sinners hated him; and during his whole life he was suffering for sin. Just before his death, he retired into a garden to pray, and his sweat was as it were great drops of blood falling to the ground. He was put to death through the spite of those who could not bear to see the lustre of his holiness. He was crowned with thorns, nailed to the cross, and in unknown agonies he expired. Mountains of wrath lay heavy on his soul. The earth trembled with an earthquake, the sun was darkened, and many of the dead arose. A rich man buried him: on the third day, according to his own word, he arose from the dead. The soldiers who watched at his grave were driven to the ground speechless, and became as dead men. Angels were seen in his sepulchre, who conversed with his disciples. After his resurrection he appeared to his disciples during forty days, when he publicly ascended into heaven. Upon his twelve disciples, while waiting at Jerusalem, where he was put to death, the Holy Spirit descended in a miraculous manner, and gave them the power of speaking in every lan-

guage under heaven. These twelve persons, and others converted by their ministry, went into all the world, preaching the gospel, and performing miracles. For many years the Jews and idolaters persecuted them from place to place, imprisoned them, and put multitudes of them to death: but they suffered all these things patiently, and the truth prevailed. Every where idols were thrown down by their worshippers, false shasters were brought and burnt to ashes, kings and idol priests were converted, and the greater part of the world became Christians.

Beloved Hindoos! These great events are written in the word of God, and confirmed by the history of almost all nations. This holy book is divided into two parts; one written by Moses and the prophets, and the other by the disciples of Jesus Christ. The events recorded were not performed in England, as you may suppose, but most of them nearly in this quarter of the world. This divine book is now printing in the Bengalee language, at the expense of Christ's people in England and other countries, for the purpose of promoting your salvation. When it is put into your hands, read it diligently, and pray that God may teach you to understand it. Whatever is necessary to be known for our present and future welfare, is found in this book: it makes sinful creatures holy, and miserable creatures happy.

When you read this book you will see that the great work of Jesus Christ on earth was to fulfil the law for man, to suffer the punishment due to sin, and to teach him the way to heaven. This, beloved Hindoos, is the great truth, above all others great and good, That God was incarnate to save the world which he had made, and which sin had destroyed. There is no such love, no such comfort in your books. If a man sins amongst you, he kills a pigeon; but the sacrifice which God hath appointed, and which Christians enjoy, is that of his well-beloved Son, who took on him our nature, and died for sinners. The blood of goats, the waters of Gonga, cannot take away sin; but the blood of Jesus Christ cleanseth from all sin. This great truth is the joy of heaven: by this millions have obtained peace and happiness amidst all earthly afflictions, and even in the pains of death. Oh, dear Hindoos! you never saw a true Christian die. Instead of fearing death, he desires to be absent from the body, and present with the Lord: for him to die is gain. Your nine incarnations cannot make a man holy and happy, in life and death. Only the true incarnation, Jesus Christ, takes away sin, and delivers from hell.

When a man, who has been a very great sinner, believes in Christ, the love of sin goes out of his mind, and he becomes a new man: the fear of God's wrath goes away, and he is joyful in the hope of going to heaven. He loves God, and worships him every day: he becomes a good father, a good husband, a good son, a good neighbour, and the friend of all mankind. He prays for all, and bears the injuries of the wicked with patience. He is of no cast, except that of the righteous. He does not think that holiness consists in eating or not eating certain kinds of food, or bathing the

body in water ; but in loving God, and all mankind. He does not suppose that true religion lies in pronouncing the name of God so many times a day ; but in keeping all God's commands. Thousands and thousands of the greatest sinners have been thus made righteous, through believing in Christ.

Hindoos ! God is now sending to you, as well as other heathen nations, his holy gospel. This is the greatest event that ever happened to your country. God, by this dispensation, is calling you to repentance, to faith in Christ, to holiness of heart and life, and finally to heaven. Obey his voice, and harden not your hearts. Time is flying, the day of death is nigh : this is the accepted time, and now is the day of salvation. What are the pleasures of the world, with eternal misery in prospect ! Oh, we beseech you, by all that is terrible in the anger of God, by all that is sweet in the love of Christ, by all that is serious in the moment of death, and by all that is tremendous in eternal punishment, neglect not this great salvation ! The news of mercy, through the obedience and sufferings of Jesus Christ, is going through the world. An innumerable multitude of every language, and colour, and nation, will be saved by Christ, and will meet in heaven at last. And before the end of the world there will be no other worship than that of God in Jesus Christ ; for the knowledge of Christ will cover the earth, as the waters cover the sea.

At present, Christians love a Saviour whom they have not seen ; but at the end of time Jesus Christ will come again, not as a suffering Saviour, but as the righteous Judge. Then sinners, whether they be called debtahs, brahmans, fooders, sahibs, or by any other name, will be raised from the dead, and judged according to their works. The wicked will be sent to everlasting fire, prepared for the devil and his angels ; and the righteous will be received into heaven, and inherit eternal life. The earth will be burnt up, and heaven or hell will be the eternal abode of the righteous and the wicked.

Beloved Hindoos ! Do any of you begin to be sorry for your sins against God ? Pray to the living and true God, in the name of Christ, and your prayers will be heard. Do you wish for instruction ? It will be our joy to teach you, without hire or reward. Those who join themselves to us by believing in Christ, and becoming holy in all their ways, will not obtain the things of this world ; but they will find that all true Christians are brethren, walking together in holy love, and promoting each other's happiness, till they are glorified together in the presence of Christ in heaven.

Dear Hindoos ! We and thousands more, in England, America, and other countries, continually pray for your salvation. Believe on the Lord Jesus Christ, and you shall be saved !

Mission-House, Serampore.

Missionary Intelligence from India.

BY a letter from Mr. Carey, dated March, 1802, we learn, that since the establishment of the mission, seven Hindoos have been baptized, and added to the church; viz. Kristno, Rasoo, Joymooni, Unno, Gokool, Komal, and Petumber, besides some Europeans. By the last accounts it appears that two other natives, Caeto's, came from the distance of forty miles to hear the word; went to Kristno's house, ate and drank with him, afterwards with the missionaries, rejected the Cast, conversed much about the gospel, and appear to be under serious concern. A brahmàn also, of the name of Ramdhan, being on a pilgrimage to Banares, met with one of the little tracts in circulation; and finding that salvation might be obtained nearer home, he turned aside to Serampore, went to Kristno's, rejected Cast, and sits down at the feet of Jesus. Another brahmàn whose name is Komal, is become a serious inquirer after truth, and was expected soon to reject Cast. This man is of the highest rank among the Hindoos, possesses a very superior understanding, and discovers considerable ability and zeal in the cause of true religion. The missionaries have hope also of another man, whose name is Syam Doss, by trade a bricklayer. There appears to be some stir among the Portuguese Catholics: two of them in particular are hopeful characters; and at the house of one of them at Calcutta, the missionaries attend at stated times for their instruction.

The highest commendations are given of Mr. Marshall's missionary talents: but he has been very ill of a fever, and it is apprehended that too intense an application to the duties of his station has been injurious to his health. He was, however, nearly recovered, and on a visit at Calcutta when the letters came away.

BAPTISMAL HYMN.

COME, all ye lovers of the Lamb,
This path your dear Redeemer trod;
Behold him bending in the stream!
See him arise, approv'd of God.

Repenting sinner, hither come,
Nor linger on the distant shore;
Your Saviour made this solemn rite,
An emblem of his saving pow'r.

By faith alone the trembling soul
Can urge her claim to children's food;
She quits her hold on hopeless forms,
And seeks in Christ her only good.

Obedience flows from *willing* minds
Renew'd and purify'd by grace;
Come freely to the gospel pool,
All ye who humbly seek his face.

